M 1899

Wednesday, August 5, 1970

New York

Group III

[redacted]

Must Remain in
Transcription Room

MR. NYLAND: So, it's again a little different from last week. Who was here last week? I don't see any arms up there. Nobody? Who was here last week? Now it's a little better. Who was not here last week? Oh. Why? Did you know that last week there was a tape that you could listen to? Those who held up their arm did they know it because I will assume that not everybody is new tonight for the first time.

It's quite interesting to me that when you know that there is a tape-playing that so many people don't come. That's why I say why because what is your interest? You think that a tape has no particular meaning? Or do you think that when there is a tape being played it's not that important, so that you want to wait every two weeks? And is two weeks good enough or do you go to Monday? Do you go to other groups? Do you read in its place and don't come here? Why don't you come to a tape? There is a very definite reason for playing it; and the excuse cannot be that you have no time because you have time to come tonight. And of course I know there is a difference because a week ago I wasn't here; I was here

by means of a little tape, and in any event you could hear if you're interested in that, if if you're interested you could hear about Work. And it was a meeting held some time ago in San Francisco - not so long ago; and it may have been very useful.

I have to ask myself every once in a while how much interest is there really in a group of this kind? And where is that interest in you situated? Where does it come from? It's important for me, because if the interest - and I've said it several times - is only in your head or what I call simply curiosity, or that you wish to come to see me and hear me talk - I have not much use for you. I only have use for those who really want to make an attempt to do something about themselves, but I mean by that, really try, really wish to Work, as we call it, and for that, as you know, and for those who go to Monday, it is a question then that you can ask certain questions based on your experience, and that even when you do come to Monday and even when you come to this kind of a meeting, I will assume that those who really are interested in this Work will have thought about it during the week, and perhaps would have questions tonight, or may want to listen to see if in a discussion of this kind, even if it is like a lecture, certain things or subjects might be mentioned which could be of interest to you. It's important for me to know that, because I don't want to waste my time. I have more than enough to do, and the fact of coming to New York and taking out quite a number of hours - I count my life by hours at the present - and if it is not worthwhile — if it's not worthwhile than just for a few, I won't come. And then you can be quite happy not to have to come because I won't come. Either these meetings are going to

be of use to you so that I will consider it worthwhile, or I stop them. I can stop many things. There is nothing that compels me, of an audience, that I have to talk. Sometimes I'm absolutely not interested in talking. Sometimes I do not wish at all to formulate, time and time again, similar things and principles; that is, I have no desire to communicate it to anyone with the accent on those who hear. There is an inner compulsion on the part of myself, but that's none of your business. That's my own life and that's my conscience, and it's exactly for that reason that I'm telling you that I have a perfect right to stop these kind of meetings if there is not enough interest. There should be; there should be a great deal of interest if you are alive, and perhaps you're half dead. So why should I talk to half dead people? I talk about aliveness a great many times in order to stimulate you, so that something in your life can actually take on form and shape, and that you really wish to do something with it if you understand that you have life as a responsibility for yourself. Then I'll be very happy to talk about Work. But not when you're half-hearted, and not when you just stay away because - I do not know that now - but because there's just a little bit of a meeting to which you can listen, and you may have something else in mind which you would like. What would you really like? If I had meetings every night, would you come? How much is your interest really worthwhile for yourself? I simply make this a certain statement. I hope you can understand it. I say again, ~~there's nothing~~ there's nothing on the part of all of you that compels me to talk.

If you wish me to talk, I expect you to listen now very, very well because we talk about Work, and in discussing Work, there will be certain answers that may be answers to questions on the part of yourself.

I feel an audience. I know if there is something alive. And if an audience is dead, you get dead material from me. But when it is alive — and even if there are some who honestly wish to find out something that is worthwhile for them, and that they can believe in and then actually use it, and not just sit and satisfy their mind a little bit - I would feel it.

Now I ask every one of you: What is for you the concept of 'I'? And I give you half a minute to think about it for yourself. If someone would ask you all that rigamarole about Gurdjieff, and ALL AND EVERYTHING and he mentioned 'I' - what does he mean? Because we've talked already quite a number of times about 'I' in these meetings on Wednesday, and I assume that you have attended to a few of them, at least sufficient number that you have heard the word 'I' mentioned also many times.

What is the concept of 'I' for you? Think now.

(Half minute pause)

You understand that the concept of 'I' is very central to Work on yourself; and if your interest is actually to wish to Work, you have to know what is meant by 'I'. Even before you start Work you should know why 'I' should exist and what does one understand by it, aside from the fact that perhaps you do not know how to create it, and maybe you're not very clear about the reason why it should be created; and aside from

that, if it did exist you don't know what the functions of 'I' ought to be. And if you say it ought to be, has it been possible in your own experience to have 'I' function in that way, as we will define it, and I have defined it many times already.

The reason I say that it is a central point in this whole concept of Work on oneself, simply means that you cannot get along without it, that if you haven't--if you have no clear understanding of what is the meaning and why the word 'I' is even used, then Work will simply pass by you and will not have any meaning; and no amount of coming to a meeting will do you any good whatsoever.

So we have to define again an aim of your life. The aim for a man, when he becomes interested in Work on himself, is that he knows that his subjective life will simply lead him to his own death, and that there is nothing in subjectivity and nothing on Earth which is really worthwhile from the standpoint of being able to continue with his life after he dies; and also that if he doesn't believe in something existing after his death, or even during his lifetime existing as a spiritual value, that then many questions in ordinary life will not be answered and he will run the risk of being confused several times; and at times not knowing what to do because his mind says one thing and his feeling says something else; that he is then simply like a little ship on an ocean and no rudder whatsoever, and subject to the winds and the storms and the rains and everything that just happens to come as influences from the outside. And that the whole purpose of trying to find something that can steer you in your life is that the concept of 'I' may be helpful, in the first

place, to understand what you are; in the second place, what has to be done with you; and in the third place, how 'I' can start to function in order to give you more insight into the subjectivity of your own life.

I will assume now that you have been reading ALL AND EVERYTHING. Because reading about Gurdjieff by other people is also for quite some time quite useless. Even if you have read In Search of the Miraculous by Ouspensky, which is a book probably more known than any one of the others, that that in itself has not given you and cannot give you what you ought to know. And for that reason we have meetings in order to explain a little bit more what is really written in ALL AND EVERYTHING, because when you read that you won't find out so easily either.

But you see, the whole point is I find myself in life doing certain things and having grown up in certain surroundings and whatever it is that has made me what I am, including education and including that with which I started out, whatever this personality is that I have become - I find myself at a certain time in my life becoming interested in the purpose of living. And this purpose is not solely connected with living on Earth, or making a living on Earth, or economically being able to get along; that the purpose of a man's life, I've said many times, is two-fold: one belongs to the ordinary puny little Earth, and the other belongs to the Cosmos as a whole. And unless you can get that kind of perspective in your life, you will never understand why 'I' should even be created by you or by anyone who wants to Work on himself.

So that ought to be quite clear. Is a man actually dual? Is he two-fold? Are there two things with a different aim? When one says outer life, one means simply subjective living, reacting, living in the world, being affected by the influences of the outside world, and reacting to them; taking in whatever there is as food given by the outside world and eating - whatever that may be - digesting - whatever that is - solid food and liquid; and breathing; and what are called impressions which we receive by means of sense organs. Those are three things by which I maintain myself. And all three are important for my body and from the--for the different organs which are in my body. And subjectivity is really the maintenance of that kind of life in order to be able to eat, or to keep on going and sleeping at the proper time, and earning some money in order to live; and then in living, earning some more in order to be able to live tomorrow, in order to have relationships with different people because we are gregarious; we certainly are not born to live alone. And whatever it is that you consider family, or relationships in general towards your father and mother, or friends or whatever - all of that, the rest of the world, taking trips, have a vacation, going out, seeing things, being adventurous and travel, spend money foolishly, sometimes not so foolish, sometimes live in poverty, sometimes in affluence; reading, sometimes believing what you read, sometimes being a little critical - whatever your type is, it doesn't matter. Any one of the twelve zodiac types will apply to any one of us. Is there spiritual life besides that? Is there an

inner life of a man that he says: I feel it, I know but I cannot define it. When I breathe deeply, emotional states even in my ordinary unconsciousness; being affected by aesthetics or art in general; or things that I say I want to philosophize about, I want to go into the depths of this and that and I want to find out the real reason for certain things; why is biology important? What is life as life-cells? What can I understand of life force? What do I know about general mechanics, all the rest. All of that has it any meaning? Is there a spiritual value? What? Spirit - something of a different kind of nature, not material, not the way we see matter; something that's a little less dense, still matter, but functioning a little differently, a little bit farther apart maybe, the same way as steam is still water, but in a different kind of a phase; or magnetism is still attraction, although in a little bit more invisible. What are forces? Such things, they still belong to ordinary life. Spiritually, creation of certain things that I want to make and then put what in it? My life. Religion, admission of certain things that are higher than I am, sometimes I can adore them, sometimes I am afraid of them, sometimes I want the contact, sometimes I don't dare. Does it exist? Is the universe intellectually governed? Is there a system? Are they related, all the different things we see outside of ourselves? Or are we just confined to the Earth and never mind our solar system, or the Sun or whatever there may be of planets - it's nice to read about, but has it any meaning? What is it?

That is why I ask in the beginning: What are you coming for? To

talk about your inner life? Then you have to Work, because your inner life practically does not exist. It just is a little feeling, enough to get along and to say, "I love you." That's about all. What you mean mostly is, "I would like to have sex."

Who cares? For what? Aesthetics? yes. You want to create certain things artistically, and you can do it, and you can be talented. Religion. If you were brought up (in one), maybe you can pray - to God. What is God for you? Also a concept. We don't know much, do we? You use the word, that's about all. Same with 'I'. We begin to use that word; we don't know much about it, but we know a little bit of the direction. And why create it? Or rather, why hope that it could exist? In order to pull us out of subjectivity, that's all. To have something that pulls us out. It creates in a man not only a desire to leave, but enables him to leave the Earth, metaphorically, so that he then could build something of a different kind of matter, lighter than his ordinary body is; but that (it) actually could - if it were light enough- float away and not be bound by the laws of gravity of the Earth. That we would call spiritual. (Very) very much, as you know, in the spritual world, if you're interested in that and you have maybe gone to (a) clairvoyant - someone who does know, who is a channel through which that kind of energy seems to flow; who can predict, prophetess, all the way down towards Cassandra in front of Troy, predicting, saying what is going to happen, having the chance to look into the future, or perhaps being able to be so detached that they can see the future and experience it, the same way as they can see the past. Whatever

it is that makes them at such a time a channel which is then used for information coming from a different source, and not from the Earth, or whatever that may be of that kind.

What is your spiritual value? What is it really that you call your own spiritual life? What is inner life? What is the depth of your feeling? Can you make it into an emotion? How far does it extend, your feeling? Does it include many people, or just a few? Or sometimes only yourself? To call it self-centered perhaps is quite all right in order not to call it selfish. Selfish has a little strange kind of a name, a connotation we don't like. Altruistic is a little silly because it doesn't define anything. So in-between you care more or less for your father and mother. If you have children, of course I assume you love them. You feel for each other certain things; you get ecstatic sometimes, very much involved. You hope that certain things, when they affect you and you hear them or see them, can actually have an influence on you. What is touched in you? You say, my essential being. What is it? A little deeper than the surface. Where does it start? How far does it go? And what is this 'I' now?

'I' we call Objectivity. Or rather, it is probably better to say it's non-subjectivity. And if everything on this Earth is subjective, which is a definition simply, then it means that there is no 'I' at all. So if I'm interested in something that is not subjective, it has to be made. If I could experience a higher force or a level of being which is higher than where I am, if I actually could experience that, like sometimes I could believe in clairvoyance or in clairaudience or in contact with the spirits, or

ghosts even, if you like—if I could prove that then I would know that quite definitely something like that did exist, and my inclinations are to admit that it would exist. it's much easier to assume that it exists instead of proving that it doesn't. Because we know a great deal about parapsychology and extra-sensory-perception. We've done a great deal of work - not much, I mean just a little bit, but at least sufficient to give more or less I would say an indication that at least certain things exist. You know, even if you use a little ouija board or the table turning, or things of that kind and the ghost knocking on the door, and seances, spiritualistic even, you know there is always something, you never can tell. Maybe they are right, maybe you're not.

But even that is not so important. It's a question for yourself: is there something within you that you would consider of a different kind of quality? And without saying it is my life, is there something when I know the difference between surface and a little better, essential, a little more deep, a going further even, into what? What is the reality? If the surface if not always real, if I live on the surface and I find out that things are ephemeral, I will look for something that is permanent. And what can become permanent?

I would like to create 'I' as a permanent entity. You see, it is very interesting if I look at it that way, because if there is something permanent it would be possible then to depend on it. And by permanency of course I mean that it always exist so it is not subject to time. And when it always

exists, it is not subject to destruction. If -- I even wanted to say that if it did exist in any form, that even the form should not destroy that what was and could be the essence of that what was put into the form; because even if the form would die, that what need not and should not die, in accordance with that definition, is what is inside.

I will always come back to life, but I don't know enough about life. All I know is a little manifestation of life in the form of a human being, or an animal or a plant; or sometimes that I say, yes, I feel deeply, I have an experience. Without any doubt many experiences of that kind do exist, which of course you cannot explain, but you have them so you cannot deny them. And you say that is of a spiritual kind, because one feels, and emotionally one really can go quite deep. And one says, I experience something that takes my breath away. It really means that there is something that could take my life, and that still would remain in existence for myself even when I don't breathe anymore, and that there is something in me that would continue to live.

Now when I say even, I wish to create an 'I', what is this 'I' that says that? What is it in me that is even interested in the possibility of creation of something objective? If objectivity is an aim and if the need for a man is to become free from his subjective life; if for a man he has to understand that life is more important than the form in which it happens to appear; and if he could conceive of the idea that life could exist without his body, then he would be quite close to the possibility of acceptance and even assuming the continued existence of life. And if

I dare to say that life is eternal then of course I have a permanency because eternity for me is a term which means always, everywhere, it doesn't matter where. Eternity is very much like infinity. And I use simply infinity in order to illustrate that finite forms always will be destroyed in time and will not live forever. I say live. It really means that they will not be always acceptable for life to appear in.

Try to get this quite clear that there is a difference between life and form, and that there is very definitely for a man a striving to see to what extent his form, as a body, could actually be free from that what he calls his feeling. It's the same problem. Because his feeling, being very close to the emotions - if the emotions are the depths of a feeling and answering to a certain quality which a feeling does not have, whatever the difference is between an emotion and a feeling—and we can talk about that a little later. There is something that I say if even an emotion is experienced by me, I still need my body to manifest. But if it could exist without the manifestation necessarily through my body, but through something else, then I have changed the form without changing that what makes an emotion alive. And my whole problem is the understanding of life, in general, and of course quite definitely life of myself, because I'm concerned about myself. I will include of course life forms of other people, particularly when I say I care for them, but primarily it is my world that I'm interested in; and I hope that if I can understand what I am, I will be able to understand someone else.

Now what is this 'I'? When it is subjectivity on the Earth everywhere,

it must be something not of this Earth, and it should have a quality which for me is outside or away from the Earth. We illustrate that simply by saying that that what is of that kind of caliber has to be free from Earth. And the first step, like the planets, like the Sun, the first step within me, is my essential being; that is already quite free from the surface. And it still is there as a form in which life happens to exist. And if I continue to think about that, if I now try to continue on that same road, more and more to my inner, inner life - that is, that what is really the center of my existence - I could really conceive that there is life without a form when this life is in one point and concentrated without any dimension; because for me form, of course, is dimension. So if it is non-dimensional, I have reached a point in which this life existing then becomes independent of the form. It's the same with a thought. If I could continue to think in such a way that I become free from a thought-form, I will finally reach a point where the thought could become entirely free from associations. And it is at that time that this thought goes over into a different kind of life activity as a mental function. But I cannot call it a thought, because thoughts are bound by the way it is going to be or it has been; and that the only way by which I can reach a concept of a thought free from the form is to have - I call it a moment of existence in order to free myself from the time-dimensions in my mind. And those dimensions are subject in my mind and my ordinary mental functioning by any kind of a thought concerning the future or the past. And of course logically I am led to assume that the present is the only time in which time is not,

in which a moment exists without any dimension of time. Now I've solved that problem. I have now, as it were, two points; but points without moving become, in the sense of time, a moment; in the sense of space it remains a point, but it is static and has no potentiality of moving in space.

The reason now we talk about it this way is that I want to understand what is taking place in me when I say I wish to Work, and then proceed in accordance with a little program to create an 'I'. Because that has to come from those two points within myself, because that kind of a concept which I can, you might say, perceive and which I also at times can experience - that is, timelessness and spacelessness - is for me also an experience, you might say, very seldom, but nevertheless a man is capable of having that experience and in that sense he dif-- is different from an animal and from a plant.

So now when I say I would like to create an 'I', this first I is me in this kind of concentrated form of trying to make a wish to exist in something within myself, which I would like to make as formless as possible, and as free from associations as I can. That is the beginning of the wish. The creation now of 'I' in an objective sense has to be a result of this wish, and in the wish I have to recognize the potentiality of such creation out of thought, feeling and wishing material which for one moment, and this time of timelessness, and also in one point of spacelessness, I want to create, having no dimensions whatsoever that I'm familiar with in my subjective world. I simply say I want to create it as an 'I' in the image of something that has a higher quality and a higher level of being,

because that would be identical in saying that when that could exist in respect to a higher level, a level of being away from Earth - it would automatically be free from subjectivity.

So this creation of 'I' comes first from the wish of myself, and then trying to make this an entity, I see that I only can come to a point of an entity as a concept, and then there is no life that I can give because I cannot separate it from myself. But what I wish to have is an 'I' which functions, because I want this 'I' to do some Work for me. And therefore I must now look for the possibility of receiving life from a different kind of a level, for two reasons: one is, I cannot endow this 'I' with my own life because it is bound; and in the second place, I want a kind of a life which is not bound and of a different quality which I call higher in order to have an ability to help me, because I need help. In my unconscious state there is practically nothing that is sufficient for me to pull myself up with my own bootstraps, because I have no way of letting a crowbar rest so that I can move the Earth. There is nothing outside, and no crowbar that could be used as a fulcrum, and there is no point that I can determine where it ought to be because I cannot create a point outside of me. But if I become part of a totality of life existing, not only on this Earth, but now, to use a a big word, cosmologically, then it might be possible that if I am on good terms with that what is as a higher form of life recognized by me, I can then ask or pray. I pray for this in such a way that that kind of a prayer can be heard by whatever level of being or force of life exists away from this Earth. You can call it God for the time being; it does not matter very much what you call it. I want something outside of the Earth to listen to me when I ask, I beg for a little bit of life to be given

to me in something that I already, from my own standpoint, consider sacred.

The relationship which I now wish to make of myself is not that I create an 'I' as a form, but that I wish life to be put into that form. And for that I have to use the totality of myself in begging God - to use that word - God to help me in prayer in which all of me is united, to illustrate that when there is the totality of myself which then wishes, as a total personality, that there is a chance that God can recognize what I am, and how I am, and how deeply my wish and my emotions are.

You might say this is simply to explain the process. Sometimes it is put in words, and sometimes it is felt of an attitude one should have when there is the possibility of creation of something that ultimately I hope could become a guide for me.

It is not that I'm playing with fire, but I have a reverence toward that what I wish to create, so that when it actually starts to function, that it - although it may be magical - that it is not going to harm me and destroy me in the end. For that I have to have the key which will give me the answer that, if it is necessary that when this 'I' starts to become full-grown, that it's not going to kill me, because in that sense I do play with fire. (Okay, Bill.) ← (Turning of cassette.) And of course for that reason I want to be, as it were, on the right side of God. And I want to have a prayer as a relationship towards that what is of a higher level; and for that, I have to recognize my own inner life; and I have to recognize that what is the reality of myself as it is then, you might say, in a point, not manifested, but nevertheless alive, and being unspoiled since it never has manifested before, so there

was no chance for that manifestation, which did not exist, to be written upon and to be scratched. The reality of myself as that kind of a point both within me as a result of an emotional state wishing to uncover the essential essence of myself, and that what is in my mind as something that is free from all associations as a point in my brain which then, in that sense, becomes objective.

All of that helps me to ask God, if I now am in this kind of a state, wishing to create an entity as a form, will You help me to put life into it? This is really the creation of an 'I' because this 'I', which then can start to function because of the God-given light, will then function in quite a different way from anything else that I know on this Earth to exist. It will start to function in such a way that I don't even know with my mind how to describe it, because the functioning of an 'I' has nothing to do with anything that it can be put in words even, and it has nothing to do with thought processes; and of course it has nothing to do with ordinary feeling processes. It is something for which one now uses a word awareness to indicate its complete uniqueness in the functioning of an 'I'; and because of this awareness, this 'I' can give me information about myself which is permanent.

You see, I wish that permanency in order to be free from destruction. I don't want my life to die. And if the form has to die, I want to save my life. And you can say now, of course, why not leave it to God? And of course many times it is done; never mind, during your

life on earth it may be a valley of tears and you may suffer but when you die, you will enter into the Kingdom of Heaven, and you can sit at the right hand of the Lord. But is it really something that a man is satisfied with that he says, for the time being I just let the thing go until I die and then God will take care of me. Is that really an answer? I don't believe it, you see; I don't think that a person can live his life that way. I think that this question of postponing until his death gradually gets on his nerves. Because a man, as he is created, is an expression of life on earth in all three of his different functions. And when I simply postpone the solution of this kind of a problem, of understanding my life as I am now on earth and just having to wait until I die, I cannot reconcile that with the idea that I was born on earth for a certain purpose. Because I have to wait until I die - why should I have been born? So it is an illogical thought. And a man knows that when he is alive, that is, feels life within him, and he is vivacious and he is alert and notices, and all the rest; when he is opening his eyes, that the sense organs are functioning for some reason or other, and not only just to maintain his life, but to be able to do something during this, that immediately both feelings and his mind always will lead to an activity of the body itself. And that I cannot separate for my own life the wish to become active; and that this activity has to be directed in a certain way so that on the road of such activity I discover things. And when

it (s) the problem is that I want to avoid destruction; of course it is logical that I want to find out how can I prevent destruction, how can I make my life long? The longevity of man always has been a problem. And when I see, and I look around and I see them die and I know I will die, and that there is, of course, that kind of an end to the living phase of my body, then my question of course is quite obvious: how can I, before I die, separate my life from myself? That is the reason we Work. That is the reason we implore God to give life to my 'I', so that when this life enters into the entity which is created by me sometimes in sorrow and suffering, but nevertheless having a characteristic that ultimately it could be of use to me to give me insight into myself that then the glory be (to) God for giving me life, and the Work I do is going to the bridge to see if God may be on the other side.

The whole process of wanting to create 'I' in that kind of an image is to give it characteristics of infinity, characteristics of All-Love, which I ~~com~~-call simply benevolence; a characteristic of such an 'I' to become impartial in judgment, like God would be, fair in all respects, but strict like God also is, not cruel and not wishing to destroy, but wishing to recognize life as life is, and not allowing even the concept of death to have an influence on my wish to Work.

So I endow this 'I' now with a certain property, and I ask and again this question of asking - where does that come from? Again, from the two different points within myself which you might say are already free from time and space. You see, I have to use such terms because you--perhaps can understand it, what is meant by it. It is that kind of

a freedom existing in man as he is unconsciously, but where the points themselves have absolutely no chance for being developed, because as soon as they start to become dimensional, they become subjective. But they can have a wish. And it is this particular process that takes place when I say, I wish now this 'I'. Then I say, "I" - that is really the reality of myself. Sometimes I understand these two points as a Magnetic Center for myself which is the seat of my life, the reality of that what I really am. And when I now ask this 'I' to be benevolent, it is of course in the likeness of the Lord; and when I ask it, also, to become aware of me existing, I ask this 'I' to recognize my life and not the form in which it happens to be.

So this prescribes the rule of Work: in order to accept me as my life only and not as the form, that what is the awareness in such observation has to be free from the form. It has to accept the form as it is, without ascribing any value to it, then only that, you might say, it hides life; and that 'I' is interested only in the existence of life within me, and recognizing that, it recognizes God himself within man.

Now you understand, I hope, that this 'I' is not just an easy matter to create it, and why it is created is simply because it does not exist. And it has an objective value for me, so that when it is objective and can be maintained and then can be fed by my constant wish, or whenever I wish, that then energy from me could flow in the direction of making this 'I' grow. I place this 'I' - almost I would say, in order to make it easier for me to understand -

in a certain section of my brain; because so far I have used terms simply for formulation to get to a little clarity and to become a little bit more familiar with what I actually am doing. And I hesitate for a little while to take another kind of a road; and I call that sometimes an emotional road which is perhaps even much more direct, if I could conceive of the fact that God could be present to me and that my intuition could become aware of that presence. But you see, these are terms that we really don't know much about at all, and any kind of a definition of intuition is extremely difficult because an intuition is not known until that what is the knowledge, which comes through an intuition, has again reached my brain. And that kind of knowledge, if it is going to be of any value to me, also has to be free from partiality. It has to be free from dimensions of both time and space. It's obvious that that what has to be created has to be exactly the same as that what originally started even my wish , And that that belongs to a higher level of being for me, that I simply say this 'I' now, being aware of me, observes that what I am and accepts the way I am - not even the way - accepts the fact that I exist; and then adds to the totality of the knowledge of my existence, which is stored away by means of this 'I' functioning this time intellectually giving me facts about myself which I then call the truth of my Life.

The process of course is a slow one. And it is so difficult to keep on creating this 'I' because if I don't

feed it, 'I' disappears. It can only exist when there is a wish, and when the wish has turned its own potentiality into the actuality of the existence of 'I'. But it is necessary that this 'I' is there, because if that were n't there everything would become again and again subjective and lead nowhere, then only crawling around on the earth, without any possibility of getting free from it.

What I want of course is an image, is to have the possibility of climbing up, maybe a tree, and the tree is not tall enough. But a high tree, a mountain — it's still earth; it may be in the sky, but it is still in the earth. A pole, a post, something that I wish to erect. I do not know how to do that because everything I do on earth has dimensions, and I want a pole, — Infinity; a totem pole, you know, carved with all the kind of experiences of my life, and gradually reaching heaven. Like Yggdrasil of the Norse mythology reached all the way to heaven, because it was obvious for them that there had to be some kind of a means of reaching the gods. How else for ordinary human beings, trying to think about the possibility of flying away with wings like a bird — also birds, they belong to our atmosphere and they have to breathe in our air. But we are talking about ether. We are talking about spaceless space, and we don't know how to reach, and Where is Heaven? Where does it start? When I go into the blue of the sky, does heaven start at fifteen hundred miles? Where is the first stopping point: the nearest star of the solar system, or just the planets so

that I can hop from one planet to another and finally reach Arcturus, bypassing the Sun? Or whatever it is of such concepts when I think about it, it is not a question then of awareness. My awareness is quite different. My awareness knows — without any kind of a thought, without any kind of a feeling even. It receives knowledge through an entirely different way, which I call an objective observation process. It's the third way by which I get knowledge of myself. One is ordinary intellect — my mind. The other is intuition through my heart sometimes, sometimes my feelings. The third is an objective registration of facts. And in addition, that kind of a knowledge has a quality of permanency, and because of that it is an enduring experience. And because of that it is infinity for me, because it will not change. And then when it is that, I call it eternal, like my life; and what I wish my 'I' to have is life eternal, as given by God totally to me and to all beings who are alive. And my problem is to understand my own life - aliveness - to put it now, not any longer in my body, but to give a little bit, if I could. And for that I pray to put it in one's 'I' that I create; but being helped first by having God give, let's call it, just a molecule of life in this 'I' starting to function. From that time on, I give it my own life as energy, which energy I now wish to use for the maintenance of my 'I'. That is why we talk about an awareness of a moment, and an awakening which is the continuation of an awareness; and both are objective. And when we talk about Work on oneself, one means only the Work being done by 'I', and not by the body or personality, then only to

the extent of creating 'I'.

There are two things you have to keep in mind: when 'I' functions as an objective faculty and collects facts about yourself, which we call the truth and nothing else but the truth, that kind of truth will free this 'I' from it, which is ordinary personality and unconscious, which remains in existence as long as there is that life in a person on Earth. You have to understand that these two things become parallel. That is, if the process of objectivity is constantly fed, it would describe a line. And the line of consciousness would run parallel to the line of unconsciousness. Again it is twofold. The line of conscience would run parallel to the line of unconscience. Whatever that now is, and try to think about what might be meant, because there is still a third line. The line of the will runs parallel to the line of my wishes. They belong together because ultimately the individuals as an individuality runs parallel to the existence of my personality. Until such a time that I am free to choose to continue to give life on Earth to my body, or to decide that it is time of my death, and then my energy should flow in the direction of a spiritual development, constantly being given in such spiritual development after death more and more opportunities also to perfect oneself. Because the life we lead on Earth is not long enough, and still the desire is unending when once — that is, you see it is like an art which is longevity, and life on Earth as we know it is very short. The creation of that 'I' is objective art, and for that I need eternity.

I hope the concept is a little clearer of something that

when I wish and I want to make it, that is the creation of everything that I can bring to bear of the highest kind of quality of myself, wishing then something to exist which becomes present to me. Again there is a result of such presence as objectivity present to me being subjective. When consciousness represents a light, that what is unconscious also becomes aware, but not impartially. In the ordinary sense of the word, I call it aware. It is simply a noticing then, because it becomes completely identified with the fact that the light has gone up in one's consciousness, in which then 'I', functioning as a light, indicates the presence of something out of this world.

Again, the parallelism which exists in conscience and that what we call our little conscience that we use on Earth is exactly the same. The presence in my solar plexus, knowing that that what exists in my heart also affects my solar plexus, that something exists which I did not know before, but which will give then the solar plexus a reason for churning around, and to make that movement within one's solar plexus constantly going inward. I compare it as you know sometimes with a screw which is simply turning around as a solar plexus, but screwing inward towards one's heart, so that the whole process of the changing of the little bit of conscience, which is used for the Earth, and the real Conscience, which is based on an emotional relationship with higher forms of being, is simply that gradually from the solar plexus a road is opened to one's heart; and it changes then that what is a feeling into an emotional state. But the characteristic of that is, that when a solar plexus functions on Earth, and

it is then used for the maintenance of a feeling for a man, he includes practically only his own life and existing on earth as that what he wants to preserve, and ~~that~~ he cares for. And that on the road from his solar plexus to his heart he gradually acquires much more insight into the reality of emotional states. And that gradually then more and more forms of life are included, and the realization which finally, when it reaches his heart and when there is a Conscience that can start to function, is that it includes the totality of all life and the love for such life wherever it may be.

I hope you read ALL AND EVERYTHING. I hope you study; I hope you compare it with statements in the Bible. I hope you start to write up for yourself what is there in the book of your own life, what is there that you can experience, and even if you wished, you could write down as facts about yourself - sometimes a little bit too much partial and not at all free from yourself. But gradually, if you try and try to become objective to the activities of yourself, particularly your physical activity, that there may be a possibility of acceptance the way it is, as life being expressed, and not dwell on the manifestations themselves. That then gradually for a man he can write words of value in the book of his life. That really would be his diary. That really would be a description of life as he is now starting out with the possibility of a development of his inner life which is, as I've said before, quite infantile. It's really not there, because much of it when--even when it is so-called used in the creation of any kind of an art form remains so completely subjective. There is practically no objective ~~Art~~ art in this world. Perhaps the Seven Wonders are

indication of some kind of objectivity, some of the cathedrals which were built for the worship of God - not for man - but only to aspire by means of the towers up to regions where man usually cannot go, and where he, looking at the church tower, can be reminded of the direction his life should take place or should go.

You see, these kind of things I - trying again and again to Work, try again and again to understand and become clear of such terminology, like 'I'. When one says 'I', 'I' observes what? To see that, First as a concept that you set out - I say again - it is as if something sacred has to be created for you because it's your inner life. And the ultimate aim of course for a man is to develop something that is eternal, and which he then for his own little solar system will consider his Soul. It is still part of a totality of the Great Cosmos, and Great Nature has no end. We are only stuck a little bit with our mother and having to live on Earth, but we wish freedom — if we can make it, we'll make it. And nothing in the world, nothing in this world should prevent us; because this is not our world. It's a temporary little station on the way. Why it is even a way, why it is not disclosed to man when he lives, that he is living in infinity, that everything and all is always all around him and within him, that he is not cognizant of the fact that heaven is within himself and of course is on Earth, but that he is blind. And why he is blind - this is the problem. Why are we blind? But if I understand that I am blind, then there is hope because I can believe that some day I will be able to see. And I wish to see with my 'I'.

You see, the purpose of Work, if you understand now a little bit more, touches on the serious question and that side of your

life which I call inner. Such reality which of course is taken away almost immediately - I've said it before - when you leave this room and everything simply takes over and gets hold of you, and you lose yourself completely in your subjective activities; and that even the thought and the feeling are not remembering that what we talk about now, or that now perhaps at a certain moment only something strikes you deep within your heart and that you say, Yes, we really ought to talk about life much more, shouldn't we? It should be much more on our tongue. It should be really there as the first word, thank God when one wakes up early in the morning. Or that during the day in joyfulness I go through adventure after adventure to uncover the world of myself, and not to stand still simply because I already know it or think I know it, and not to stand still because I'm so god-damned confused in my mind. Come down to simplicity, simply I have a body, that's all. And this body walks, and 'I' - this 'I' this time, I want it to be aware of me. And as this body is walking, that thought crystallizes in me, and creates an 'I' as if then this 'I' walks with me and is with me, so that I know even by the light it gives me as insight, and by the lightness I experience as emotion, that something of a different kind of a quality happens to exist right next to me, as if it is the raven coming from the Norse Asgard, you know, where Wotan lives, and has climbed down Yggdrasill and has reached the roots and is now perched on my shoulder and whispers to me about the secrets of heaven.

How else can I say it, that life is important and that I wished really that you could understand a little bit more of yourself, and that it only will come gradually when you continue

to Work, and that you remain, I hope, patient, and that gradually you will find out what you are — and never mind other people for the time being, just let them be. But try to find what is the central point within yourself. .

You see, a person should know that he is a gyroscope which goes a tremendous number of revolutions, constantly set up by all kind of influences which we call impressions, and to which we reach. And such reactions make this gyroscope turn around and spin around on its own axis, and that we are so stupid, not seeing that that even when this gyroscope is touched, we want to come back again and again to our habitual way of living; that the gyroscope should be understood as a symbol for inner life, and that it has to be set in motion and kept going, and also reach tremendous number of revolutions per minute in order to give for a man stability in his life. And this time again, again, his inner life which then will not be disturbed by the ordinary affairs of the outside world.

When one talks about solidity of that what is the acme of dimension, then one can leave it because there is no more dimension to be added. When it is a cube, it's finished. All that can be done with it is to move it in time; and the time-dimensions also can be finished after three have been going through, of which the last one is the most important because that is the vertical line pointing towards the sky above. That is the direction the solidity of man should go. That is the way the gyroscope should point so that because of that kind of an axis pointing to the aim way above in the sky where one

imagines God to be - Idiotic thought even, if one talks about infinity then still to single out a certain point like a throne on which the Lord sits and sends out His servants and angels and his messengers to tell us contradiction after contradiction. But the symbol for myself is very clear: I have an aim in my life. I don't care where God is; but I do know it is away from ~~I--~~--what I call bondage of this Earth. And it is during this time, my life being spent on Earth, that I have the responsibility of finding out how to become free.

I hope you go to Monday with questions prepared. I hope you're not stupid and stay away next week when there's a tape - the same kind of things we talk about to remind you, because you are forgetful, you know. In an unconscious state you don't remember, really. You're so busy, and all the rest. Before you fall asleep tonight pray to God that something takes place in you like a miracle. And you say, "But after all, life is important for Earth, but my life innerly is important for me. Therefore I wish to Work."

Goodnight.

END TAPE

TRANSCRIBED: Victor Sirelson
Typed: Jessica/Laile
Prof: Jessica